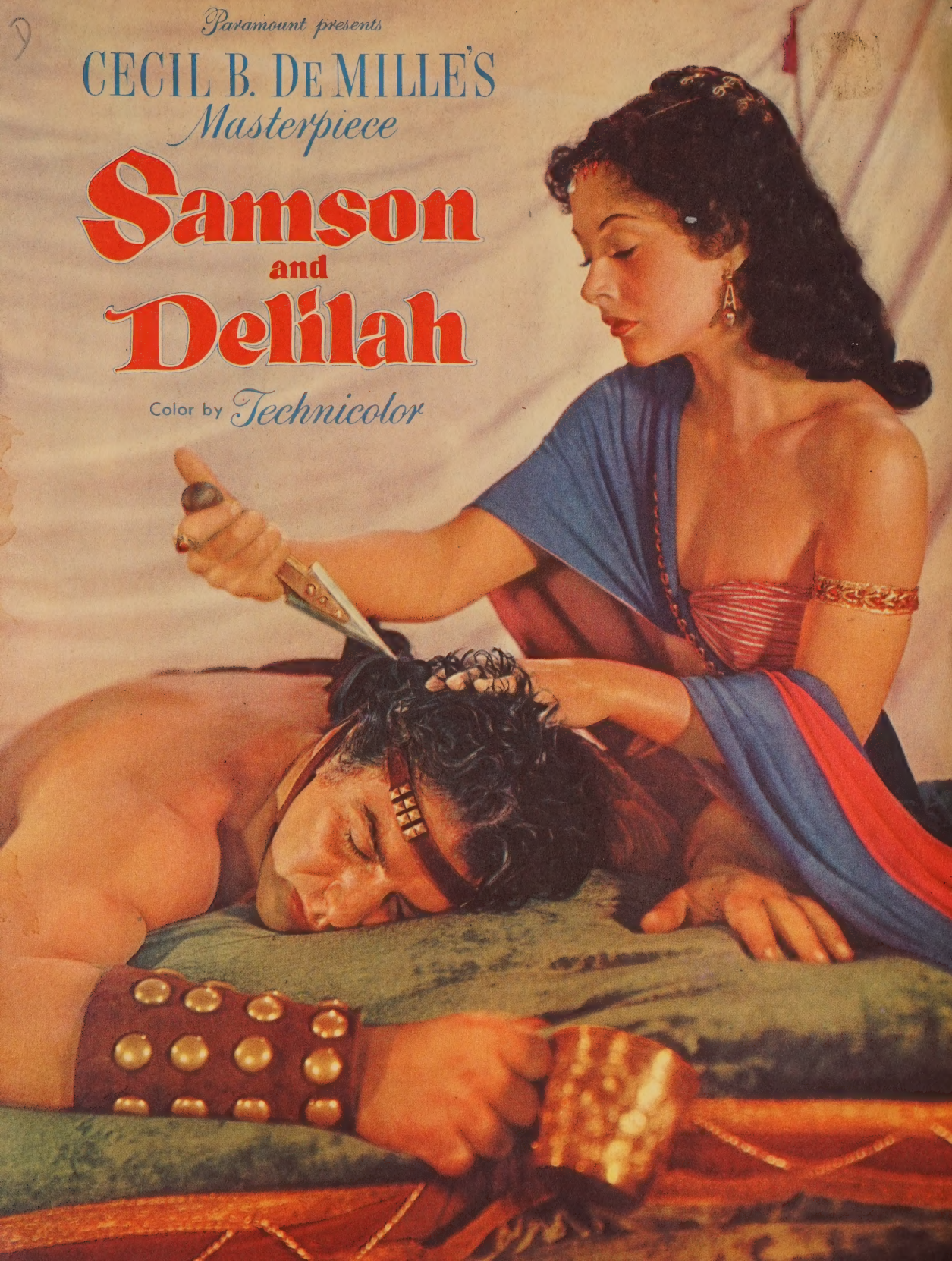
Paramount presents

CECIL B. DE MILLE'S

Masterpiece

Samson and Delilah

Color by *Technicolor*



DeMille, Storyteller of The Bible

"SAMSON AND DELILAH" is Cecil Blount DeMille's sixty-eighth motion picture production in thirty-seven years of film making. Mr. DeMille may be said to have invented Hollywood. He made the first movie in that city, "The Squaw Man." He has also contributed such vital industry procedures as "effect lighting," the camera boom, the overhead dump tank, and the so-called "blimp," which liberated the wound camera from a static position.

Cecil B. DeMille comes from one of the oldest American families. His forebears settled in America in 1658. His father was Henry Churchill DeMille, partner of David Belasco and a distinguished playwright. Writer, actor, producer, director (and just about anything else that is called for by his demanding craft), Cecil B. DeMille studied at the American Academy of Dramatic Art, thence took to the road as an actor with E. H. Sothern. His thespic range extended from "If I Were King" to "Hamlet." Next he wrote such memorable plays as "The Stampede" and "The Return of Peter Grimm."

One day in 1912 a glove salesman, a vaudeville producer, and our young man met for luncheon at the Hotel Claridge opposite what is now the 26-story Paramount Theatre Building. They were Samuel Goldwyn, Jesse Lasky, and Cecil B. DeMille. The eventual result of that luncheon was the formation of the present day Paramount Pictures Incorporated. DeMille developed more stars than any other individual in the motion picture business. His partial list includes Gloria Swanson, Wallace Reid, Thomas Meighan, Agnes Ayres, Julia Faye (who appears in "SAMSON AND DELILAH"), Jack Holt, Phyllis Haver, Richard Dix, Leatrice Joy, H. B. Warner, Charles Bickford, Bill Boyd and many others. He founded the first airline in the United States to carry regular scheduled flights. As a director of the Bank of America he waged many a fight that saved other producers in times of stress for the industry; he was a captain in World War I; after the war he set a new standard of living for a whole generation by giving the world a series of "luxury" pictures; he pioneered motion picture drama on coast-

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to-coast radio, putting in many famous years saying "Greetings from Hollywood, Ladies and Gentlemen" for the Lux Theatre of the Air; he is a tree surgeon; a community leader, a collector of old firearms and jade, and is the possessor of one of the most complete private religious libraries in the United States. Mr. DeMille has said that he can make a great motion picture out of any fifty pages in The Bible. "SAMSON AND DELILAH" is his fourth biblical production. In 1923 he made "The Ten Commandments"; "King of Kings" followed in 1927. Then the Thirties brought "The Sign of the Cross," and today, fourteen years after he started it, he has produced from the Book of Judges, Chapters 13-16, the transcendent tragedy of "SAMSON AND DELILAH."

The civilization represented in this particular biblical period is known as the Minoan Civilization, about which not a great deal has been known until relatively recent times. Renowned as the industry's most painstaking producer, Mr. DeMille exceeded his own demanding nature by spending fourteen years in researching the manners, customs, flora, fauna, dress, habits and other indices of Minoan culture. He spent over two years on the motion picture script, determined not to alter one fact contained in the Samson story as related in The Bible. Compromises of language, of phrasing of single sentences, were worked and re-worked until Mr. DeMille felt that he had attained that precious biblical essence of speech so necessary to the authentic atmosphere of the production. That he has succeeded in capturing this spiritual magnificence, as well as the soul of one of the greatest documents of human sorrow and human triumph, which truly is the immortal story of "SAMSON AND DELILAH," will be attested to by the generations. For in his telling of a love that became greater than that of man for woman and woman for man, Cecil B. DeMille has given the world the most masterful picture of human conflict and faith ever produced.

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Masterpiece

Samson and Delilah

starring

HEDY LAMARR

VICTOR MATURE

GEORGE SANDERS

ANGELA LANSBURY

HENRY WILCOXON

PRODUCED AND DIRECTED BY CECIL B. DeMILLE

Color by Technicolor

Screenplay by Jesse L. Lasky, Jr., Fredric M. Frank • From original treatments by Harold Lamb and Vladimir Jabotinsky • Based upon the history of Samson and Delilah in the Holy Bible, Judges 13-16

Samson and Delilah

SAMSON AND DELILAH is one of the transcendent tragedies of world literature. The story of SAMSON AND DELILAH has been painted by Rembrandt, Raphael, Van Dyke, Rubens, Mantegna, Jean Paul Laurens and Gustave Doré. It has been sung in the music capitals of the world by the greatest artists performing Camille St. Saens' great opera. From the religious plays of the Middle Ages through modern times, the drama of SAMSON AND DELILAH has proved irresistible. Ada Rehan starred in Augustine Daly's "SAMSON AND DELILAH" sixty years ago. Henri Bernstein's "SAMSON" has, through 20 years, starred such actors as Lucien Guitry in France; William Gillette in the United States. It has been written as stories, novels and pageants beyond numbering. Wherever a beautiful woman tempts, loves, then destroys, she is Delilah. Wherever a man of enormous spiritual strength and incredible physical strength is tempted, loves, and is destroyed, he is Samson.

Cecil B. DeMille has told the story of Samson and Delilah without contradicting a single fact related in The Bible. However, he obviously had to write between the lines because, if he had not, we would have had no more to see than a string of episodes. For example, The Bible says that Samson married a woman in Timnath. In order to use this woman in the story, he had to give her a name. He calls her Semadar. We are also told by The Bible that this woman had a sister. Again The Bible does not tell us her name. DeMille calls the sister, Delilah. This is the connecting link . . . the key which unlocks the full dramatic possibilities of the story, without in any way contradicting the truth and intent of The Bible.

The people of Dan were held in subjugation by the Philistines. But among this subject people was a man of great physical and spiritual strength. Samson was a judge of his people. He was powerful, magnificent, shrewd, and with the power of God in his arms. Samson's and Delilah's love for one another was no ordinary love. It was one of the greatest and tenderest of love stories . . . but it was a strange and terrifying love. For they both knew that one day one must destroy the other. There was complete distrust between them . . . but their love and passion and desire was so great that even with the knowledge of certain death for one or both, nothing could keep them apart.

Defying the Saran and his party, Samson, aided by Delilah, who has stolen one of her father's chariots, reaches the hunting grounds first, where he kills the lion with his bare hands. The Saran, unable to believe Samson's great strength, orders his wrestler to break Samson's bones. Samson quickly triumphs over Garmiskar, the Saran's wrestler, and as a reward for having killed the lion and for overcoming Garmiskar, the Saran gives Samson permission to marry Semadar. Ahtur, to whom Semadar is pledged, protests. Delilah, infuriated by Samson's choice, secures the Saran's permission to invite 30 soldier-guests to the wedding to cause trouble.

As The Bible tells us, Samson is betrayed by Semadar, who gives the Philistines the answer to the riddle he has offered. While Samson is out in the city acquiring the thirty cloaks which he must pay to the soldier-guests because he has lost the wager, Semadar's father marries her to Ahtur. Upon Samson's return, Semadar's father, to placate him, offers him Delilah for his bride. Samson scornfully rejects her. In the fight that ensues, Semadar and her father are killed, and the house is burned.

Delilah vows vengeance upon the man who has scorned her and brought such tragedy to her life. What she believes to be her all-consuming hatred of Samson, causes Delilah to seek his destruction. To accomplish this, she acquires great power by becoming the favorite of the Saran. Meanwhile, Samson, an outlaw in the hills, has been raiding the Philistines. In retaliation, the Saran imposes back-breaking taxation on Samson's people, the Danites. Hearing of this, Samson gives himself up and is brought into the city along the Gaza road in chains

behind Ahtur's chariot. What follows cannot be better described than what is told in Verses 14 and 15 of Chapter 15 of the Book of Judges . . . "and the spirit of the Lord came mightly upon him and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. And he found a new jawbone of an ass and put forth his hand and took it, and slew a thousand men therewith."

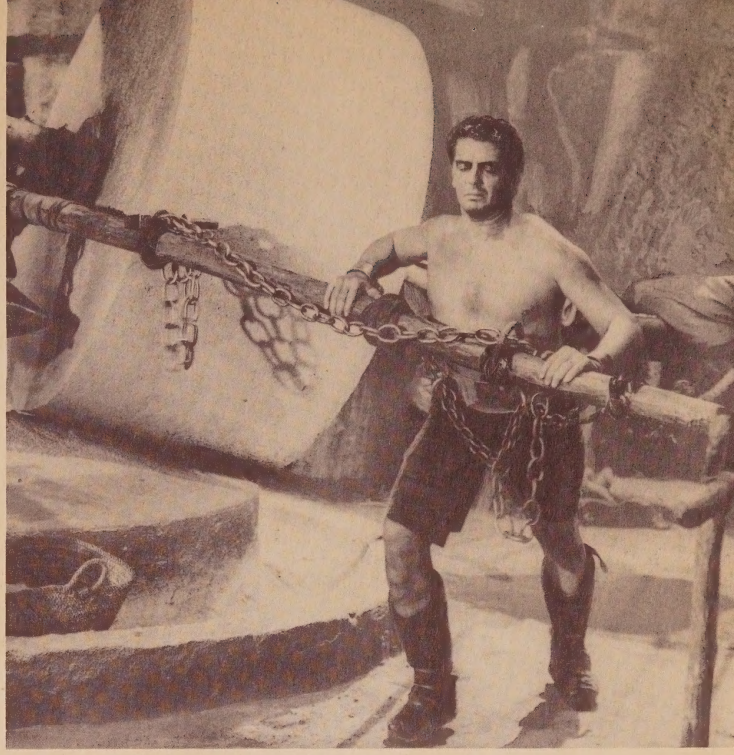
Ahtur brings the Saran and his court news of the Philistines' shameful defeat at the hands of Samson wielding only an ass's jawbone for weapon. Delilah, in exchange for 1,100 pieces of silver from each of the Saran's eleven councilors, offers to obtain the secret of Samson's great strength. She secures the Saran's promise, however, that if she succeeds, no drop of Samson's blood will be shed, but that he will be made to grind the grain in the grist-mill. Knowing the hill country from which Samson conducts his raids on the Philistine caravans, Delilah takes her own richly-laden camel

train and camps for the night in a nearby oasis. Samson comes to raid her camp, but Delilah induces him to remain with her. In the idyllic days that follow, Samson learns to love her and reveals to her that his strength lies in his hair. Delilah, deeply moved, offers to give up everything if he will go with her to Egypt where they will not be Danite and Philistine, but just two people in love. But the Danite girl, Miriam, who also loves him, comes to tell Samson the Philistines have stoned his parents. She begs him to return to lead the Danites. Rather than let him go, Delilah drugs him and shears from his head the hair that is the source of his strength.

After Samson's hair had been cut, The Bible tells us in Verses 20 and 21, Chapter 16 of The Book of Judges: "And he awoke out of his sleep and said, I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him. But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house."

Delilah does not know that Samson has been blinded. She goes to the grist-mill with the Saran to see Samson. As the Danite, in chains, moves slowly around the mill, she stands tauntingly in front of him when suddenly her heart is struck cold by the realization that indeed, he cannot see her. In horror she turns on the Saran, but he defends his men's blinding of Samson by pointing out that no drop of Samson's blood had been shed.

In the months that follow, Delilah is constantly haunted by the knowledge that her revenge is an empty thing because she still loves Samson. Tortured by the image of the blinded Samson laboring in the grist-mill, Delilah prays to his God to help her. She goes to the prison house to persuade him to escape with her. Samson picks her up and is about to dash her to the ground when she calls out: "Samson, your chains are broken!" He sets her down and thanks God for answering his prayers and returning his great strength to him. Delilah warns him that that very day the Philistines plan to take him to the temple to scourge him between the columns on which the temple stands. When Samson hears this he knows God has given him back his strength to destroy the Temple of Dagon and all of the enemies of freedom who will be assembled there. Samson warns Delilah not to enter the temple that day.



All Gaza has turned out to watch the fun in the Temple of Dagon, to see a spectacle of the once mighty Samson being bedeviled by the dwarfs and scourged by Garmiskar to the feet of their god, Dagon. Miriam, the Danite girl, goes to the royal box to plead with the Saran for blind Samson's freedom. The Saran tells her Samson is not his captive because he was captured by the softness of arms, not by their force. He tells her if Delilah wishes to return Samson to his people, she has his permission. Miriam swallows her pride, kneels before Delilah and begs. But Delilah says coldly: "You don't want him for his people, you want him for yourself. You want to hold him in your arms and comfort him. I'd rather see him dead." As Garmiskar, the Saran's wrestler, starts out to scourge Samson to his knees and make him humble himself before their god, Delilah leaves the royal box, takes the whip from Garmiskar and pretends that Samson is her prize, and consequently hers to punish. As she comes to him, Samson asks her to lead him to the columns upon which the house of the temple stands. She leads him up the steps to the columns and, as he leans resting against the cool stone of one of the columns, she comes close to him for their whispered goodbye. He implores her to run into the courtyard and safety. But Delilah, after once more professing her eternal love for him, only pretends to leave. She moves back into the shadows of the huge pillars from which she can watch Samson until she dies with him.

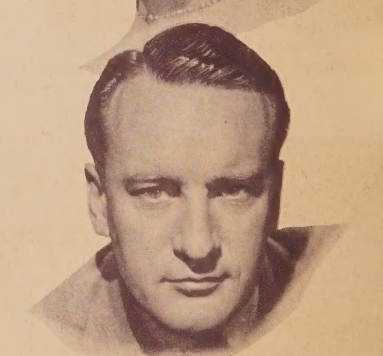
Amidst the shouts of delight from the thousands of Philistines, Samson, his hands on the huge columns that support the temple, prays to his God for strength to destroy his enemies. Delilah hears him say that he had to be blinded in order that he might see. Then, before her eyes, the columns begin to give way under the pressure of Samson's great strength. Slowly, relentlessly, the temple comes down upon the fear-struck, disbelieving Philistines. In the scene above, we see Samson in the awesome deed which has inspired so many great artists, indeed which has inspired all of us with its terror and majesty. You must see it with sound, in color, with music and motion, to feel its majesty, for the destruction of the temple that follows is one of those unforgettable moments that will live in your memory forever.

HEDY LAMARR (*DELILAH*). Breathtakingly photogenic, the beauteous Miss Lamarr has been sounding the siren note more sweetly than any actress of modern times and has been steadily developing herself talent-wise. In the years between Max Reinhardt of Vienna and Cecil B. DeMille of Hollywood, Hedy took many exacting professional steps. Her great triumph as Delilah has compensated for all of them.

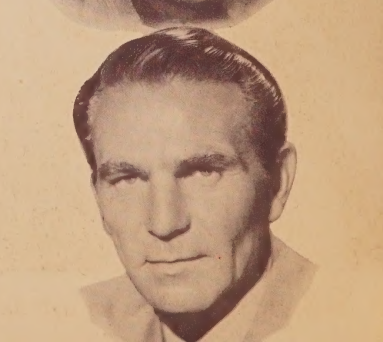
VICTOR MATURE (*SAMSON*). When Cecil B. DeMille first announced his plans to produce "Samson and Delilah," exactly fourteen years ago, Victor Mature was living in a tent and dreaming of the success that is now his. His progress toward the prize role of Samson was interrupted by three years in the North Atlantic and South Pacific on active duty with the U. S. Coast Guard.

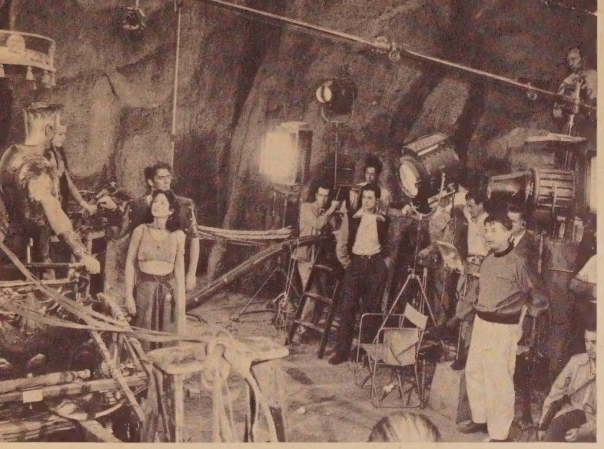
ANGELA LANSBURY *(SEMADAR)*. Born in London, of a mother who was a star of the English stage, Miss Lansbury studied for a year in dramatic school, then graduated from the Royal Academy of Music. She has been a nightclub mimic, a department store salesgirl and a many-faceted actress. Her first screen appearance was as *that* housemaid in "Gaslight."

GEORGE SANDERS *(THE SARAN)*. He was born in Russia, under the protection of the British Embassy. Came the Revolution, the family escaped to England where Sanders learned to speak French, German, and Spanish, in addition to Russian and English. The rest is historical screen villainy and drawing room suavity. "Samson and Delilah" is Mr. Sanders' forty-third motion picture.



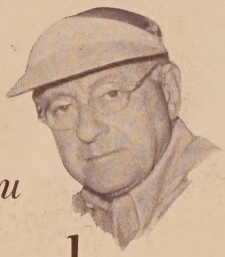
HENRY WILCOXON *(AHTUR)*. This remarkable man is a fine painter, beyond his undeniable acting skill; a playwright; a marksman; a champion swimmer; a leading square dancer; an ex-traveling salesman. Wilcoxon, an American citizen, enlisted in the American Navy twenty minutes after the radio signal of Pearl Harbor, and emerged five and one-half years later, after overseas duty with the Seventh Fleet, as a full lieutenant.



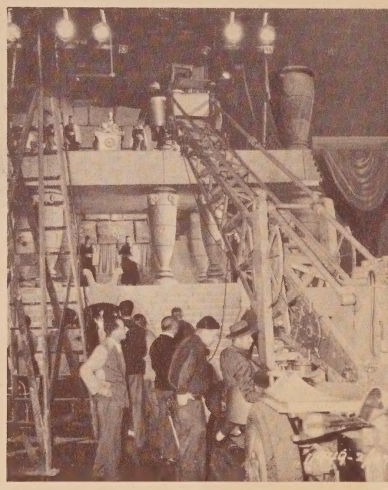


PRODUCED AFTER FOURTEEN YEARS OF RESEARCH, CECIL B. DeMILLE'S "SAMSON AND DELILAH" WILL BE

Director DeMille Takes You



Behind The Scenes



SEEN BY 100,000,000 PEOPLE. AT THE MID-POINT OF THE MOST MEMORABLE CENTURY OF WORLD HISTORY,

"SAMSON AND DELILAH" HAS BECOME ONE OF THE TRULY GREAT MONUMENTS OF SCREEN LITERATURE.

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